The Rev. Mr. MEADOWCOURT's

SERMON

Preached at the

CATHEDRAL-CHURCH

OF

WORCESTER,

NOVEMBER the 5th, 1739.

The Rev. Mr. [illegible]

SERMON

Preached in the

CATHEDRAL-CHURCH

OF

WORCESTER,

November the 5th, 1713.

POPERY *Disarmed of those Weapons of Force, and those Instruments of Fraud, in which it chiefly trusts.*

694.g.6.
6

IN A

SERMON

Preached at the

CATHEDRAL-CHURCH

OF

WORCESTER,

NOVEMBER the 5th, 1739.

By RICHARD MEADOWCOURT, *A. M.*
Canon of WORCESTER.

LONDON:

Printed for J. OSBORN, at the *Golden-Ball*, in *Pater-noster-Row*;
AND
Sold by H. CLEMENTS, in *Oxford*; and by R. WOLLEY, Bookseller, in *Worcester*. M.DCC.XL.

A SERMON

Preached at the

CATHEDRAL-CHURCH

OF

WORCESTER,

NOVEMBER the 5th, 1739.

By RICHARD HURDCOURT, A. M.
Chaplain of WORCESTER.

LONDON:

Printed for J. OSBORN, at the Golden-Ball, in Pater-noster-Row;
AND
Sold by H. CLEMENTS, in Oxford; and by E. WILLIS, Bookseller, in Worcester. MDCCXL.

PSALM cvi. Ver. 34, 35.

They did not destroy the Nations concerning whom the Lord commanded them:
But were mingled among the Heathen, and learned their Works.

THE Almighty, whilst *he led his People through the Wilderness*, and had almost *brought them to the Borders of his Sanctuary*, was pleased to give them the (*a*) following Commands, as standing Rules of Behaviour towards every conquer'd Nation, and towards all their Enemies with whom they were going *to engage in War*.

To every Nation, whether neighbouring or remote, which had declared War against *Israel*, the *Israelites* were commanded, before they entered on Hostilities, first, to proclaim Offers of Peace. If any of the remote Nations, rejecting Peace, were bent upon trying the Chance of Battle, and upon trusting to the Decision of Force, they were then to be con-

(*a*) Deut. xx. from Ver. 10 to Ver. 19.

quered by Force, and on the Conqueſt of their Cities, the Men only who were found therein, and who had juſtly forfeited their Lives, were to be put to the Sword. But a different Behaviour was preſcribed, and a more ſevere Sentence was pronounced, with reſpect to the neighbouring Nations, the Inhabitants of the Land of *Canaan*, who had poſſeſſed themſelves of the Inheritance of *Iſrael*, and who were now become a moſt ſavage and intolerable People; regardleſs of all ſocial Ties; void of every natural Affection; taught by Superſtition, to worſhip and to imitate the moſt cruel Beings; and accuſtomed to thirſt after human Blood, the Blood of the unhappy Captive, and of the innocent Stranger, whom they ſlew on their Altars, and even of their Sons and their Daughters, *whom they ſacrificed to Devils*. Of the *Cities of theſe People, which the Lord had given for an Inheritance* to the Tribes of *Iſrael*, they were not permitted *to ſave alive any thing that breatheth*; but the Men, with their Wives, and their Children, and every living Creature, were doomed to utter Deſtruction, in order to preſerve the *Iſraelites* from being inſnared by them; from being *mingled among the Heathen*, and from *learning their Works*.

AND *well had it been with them, and with their Children after them*, had they *hearkened to the Voice of the Lord their God*, had they *kept his Statutes*, and *obſerved his Laws*.

Laws. But *Moſes* and *Joſhua* being *gathered to their Fathers*, (*b*) the *Iſraelites* ſoon departed from the Paths and Precepts of theſe unerring Guides, and *walked after their own Luſts.* Inſtead of conquering their Enemies, they careſſed and confederated with them as Friends, and even yielded themſelves as Captives to the *Daughters of Canaan, marrying, and giving them in Marriage to their Sons.* Being now *mingled among the Heathen*, they too readily *learned their Works.* *Forgetting God their Saviour*, (*c*) they *ſerved other Gods:* They did *after all the Abominations of the Heathen:* They ſet up *Images and Groves on every high Hill:* They *ſhed innocent Blood*, and ſacrificed their *Sons and their Daughters to the Idols of Canaan.*

SUCH diſſolute Manners, and ſuch ſelf-deſtroying Practices as theſe, naturally *tended to their own Decay*, and contributed no leſs to weaken themſelves, than to render their Enemies ſuperior both in Courage and in Strength. Hence it was, that *their Enemies had them* ſo long in *Subjection*; that *they which hated them were Lords over them*; (*d*) and as *Moſes* and *Joſhua* had long ago foretold, were *Snares and Traps*, were *Scourges in their Sides*, and *Thorns in their Eyes.*

(*b*) Judges iii. ver. 5, 6, 7.
(*c*) 2 Kings xvii. ver. 7, 8, 9, &c.
(*d*) Numbers xxxiii. ver. 55. Joſhua xxi. ver. 13.

WHEN

WHEN God was thus provoked *to hide his Face from his People*, and to *give them over to the Sword*, then indeed *they ſought him, and turned them early, and inquired after God*. And ſo merciful was he, that as ſoon as they repented, and *cried unto him, he heard their Cry*, and was *preſent to help them in time of Need*. He again *gave them Victory in Battle*, and again enabled them to *beat down their Enemies under their Feet*. He raiſed up *Judges* to be their Deliverers from Tyranny and Oppreſſion; and at their own Requeſt, he placed them under the Protection of *Kings*, who kept every hoſtile Nation in Awe, by the Terror of their Arms; and extended the Glory of the *Jewiſh* Throne, to the moſt diſtant Parts of the Earth.

BUT yet, *for all this*, ſo prone were the *Jewiſh* People to *Idolatry*, which tolerated every licentious Practice, and gratify'd every impure Deſire, that *they*, their *Prieſts*, and their *Prophets*, their *Princes* and *Kings*, all departed from the *Law* of *Moſes*, and *ſinned yet more and more againſt God*. The *Works of the Heathen* were not only chargeable on the Succeſſors of *Solomon*, but even (*e*) on *Solomon* himſelf, whoſe Wiſdom was fooled by Paſſion, and whoſe exalted Underſtanding

(*e*) 1 Kings xi. ver. 1, 2, &c.

was

was brought low by a corrupt Heart, and was made a Slave to Senſe.

THE Relapſe both of *Judah* and *Iſrael* into *Idolatry*, was attended with Puniſhments as univerſal as their Guilt. (*e*) For ten of the *Tribes* who had revolted from the Houſe of *David*, with *Jeroboam* the Son of *Nebat* at the Head of their Revolt, being *given over into the Hand of the King of Aſſyria*, rebelled againſt him, and were led away by him into perpetual Exile; no more to be ſet looſe from the Bonds of Servitude —— no more to taſte of Liberty, the choiceſt Gift of Heaven —— no more to return into their native Land. (*f*) The Remnant of *Judah*, having filled up the Meaſure of their Provocations againſt God, *were removed out of his Sight*, in the ſame manner as he had remov'd *Iſrael*, and were carried away Captives to *Babylon*, where for many Years, *they ſat down and wept, when they remembered Thee, O Sion*, and when they too late repented of their paſt Ways, which had brought them into utter Ruin, which had laid *Judea* waſte, and had reduced *Jeruſalem to ruinous Heaps*. After their Return from the *Babyloniſh* Captivity, they continued in a diſtracted and dependent State, ſubjected to a Variety of foreign Lords, and expoſed to the Inſults of every

(*e*) 2 Kings xvii. ver. 17, 18, 20, 21, &c.
(*f*) 2 Kings xxii. ver. 8, 9, 10, &c.

neigh-

neighbouring Nation, till at length, rebelling againſt the *Romans*, as much of the *Jewiſh* Polity as remained, was entirely diſſolved, and as many of this ſinful and ſuperſtitious People as eſcaped the Sword of their Conquerers, were driven out of their own Country, and were diſperſed over the Face of the whole Earth.

HAVING ſet before your View a Series of Events, which were neceſſary to illuſtrate my Text, and which the ſacred Hiſtory has recorded for our Admonition and Inſtruction, I ſhall proceed to apply them to the Purpoſes here mentioned, and to deduce ſuch Rules of Practice from the fatal Miſconduct of the *Iſraelites*, as may prevent our going aſtray after their Example, and may put us upon acting a more proper and prudent Part.

THANKS be to God, that the *Heathen* are not in Poſſeſſion of our Inheritance, and that we have not yet *been given over as a Prey unto their Teeth*. We are therefore under no Neceſſity of driving them out before us, or of having recourſe to the Sword, in order to cut them off from the People of this Land. Whilſt they chooſe to live amongſt us in Peace, and in due Submiſſion to the Laws of our Government, they are entitled to Protection from it, and to a ſecure and unmoleſted Enjoyment of their civil Rights. For to *perſecute* Men on a re-

religious

religious Account, is what can never be justified; it's what the Dictates of Humanity and Reason, as well as the Precepts of Revelation expresly condemn. The Effects of *Persecution* are no less hurtful to a whole Community, than to private Persons; no less to those who are so weak and so wicked as to employ it, than to those unhappy Sufferers against whom it's employed. Whilst it seems to promise Peace, it foments Discord; and fills every Place with Enmity and Distrust, with Contention and Strife. It alienates the Affections of Men from their Governours, from their Fellow-Subjects, and even from their native Country, from whence they are frequently forced to fly, in order to seek Security and Shelter in foreign Lands. With them it expels *Industry*, and *Commerce*, and *Prosperity*, and *Wealth*: It puts *Learning*, and *Science*, and *Invention* to *Flight*: It drives out *social Happiness* before its Face, and leaves nothing behind it but *Distress*, and *Desolation*, and *Horror*, and *Dread*.

THESE are some of the Effects of *Persecution* when it appears in its least deformed Shape, and when its Rage is not too headstrong to admit of Restraint. But whenever it's suffered to gratify its Thirst after Blood and Slaughter: Whenever it gives Birth to *Spanish Inquisitions*, and *French Massacres*, the Mischiefs which ensue, are then too many

to be recounted; the Miſeries which are felt, are too ſhocking to be deſcribed.

BUT tho' none are to be *perſecuted* on a religious Account, yet if Men are at any time ſo far miſled by a blind Zeal, and a miſguided Conſcience, as to be *Movers* of Sedition, or *Stirrers-up* of Tumult, the *Magiſtrate* may then inflict thoſe Puniſhments on them, which are due to their Crimes. Or, if *ruſhing* on farther into actual *Rebellion*, and open *War*, they meet with the ſame Treatment that the *Canaanites* met with from the *Children of Iſrael*, they themſelves are to be looked on as Authors of their own Deſtruction, and are *alone* to anſwer for all the *Rigour* that follows, ſince they *alone* are anſwerable for all preceding *Guilt*. For though the *Magiſtrate* is not a *Judge* over *Conſcience*, yet is he commiſſioned *to execute Wrath* on every *criminal Action*, and is obliged to exert the publick Power in the publick Defence againſt either foreign or domeſtick Foes.

WHENEVER a *Scheme* of *popular Superſtition* is converted into an *Engine* of *private Gain*, and is made ſubſervient to the *Avarice* and *Ambition* of a particular *Order* of Men: When Men of this *Order* teach it as a religious Doctrine, that any *criminal Action*, any Inſtance of *Evil*, may at any time be *done* for their *Good*; and that they can *abſolve* the *Doers* of it from *preſent Guilt*, and from *future*

future Punishment; and when a *Right* is *assumed* by them to *dispense with Oaths*, to *annul* the *Obligations* between *Sovereigns* and *Subjects*, to *dispose* of *Kingdoms*, and to *trample Kings under their Feet* — it will *then* be time for the *Magistrate* to stand upon his Guard, and to put every thing about him in a Posture of Defence. For a *numerous Order* of Men, with *such a Scheme* of *Superstition* as *this* under their Management, are to be looked on as a *criminal Confederacy* against every *other Order* — against *Law* — against *Government* — against *common Interest*, and *publick Peace* — against all the *Means* of *civil Security* — against all the *Ends* of *social Life*. The *Magistrate* therefore, whenever he is found to oppose the Progress, and to prevent the Success of so dreadful a *Scheme* of *Superstition* as this, will then be found to act a proper and commendable Part, and such a Part as is assigned him by the Laws both of God and Man.

As it belongs to those who are entrusted with publick Authority to obviate the open Violence of our Adversaries; so is it the Duty of every private Person to put forth the utmost of his Strength in order to disappoint and defeat their secret Assaults. It ought in particular to be his constant Care, whilst he is *mingled among the Heathen*, not to *learn their Works* — not to *walk* in *their Ways* — not to *enter* into any *Combinations* with

them —— not to be drawn *too far* into their *Intereſts*, by *Familiarity* or *Friendſhip* —— not to *give Encouragement* to the *Emiſſaries* of *Rome*, who *come unto us in Sheeps Cloathing, and yet inwardly are ravenous Wolves* —— nor to *hearken* to any of thoſe *enſnaring Doctrines* which are taught in the School of *Papiſh Superſtition*, in Contradiction to the Voice of Reaſon, and to the Word of God. For, unleſs he takes heed unto himſelf, he will run the utmoſt Hazard of being again *entangled in the Yoke of Bondage*, by the *Prieſts* of the Church of *Rome*, who every-where *lie in wait to deceive*, and are every-where *buſy in ſpreading out Nets of Falſhood*, in *digging Pits of Deſtruction*, and in *perverting ignorant and unſtable Souls*. We who are *Members* of a *Proteſtant Church*, may reſt ſatisfied, that as long as we continue in *this Church*, we continue in a *ſafe Way*, ſince it's *ſuch a Way* as is pointed out by us by *Chriſt* himſelf, and *ſuch* as will lead us to our ultimate Good, both in the preſent and in a future State. We may alſo be aſſured, that the *Doctrines* of *Popery* are *not of God*; are the unwarrantable Inventions and Impoſitions of Men, ſince *no Doctrines* can poſſibly *be of God*, which convey *unworthy Notions* of the *ſupreme Being*; which ſet up a *ſuperſtitious* and *idolatrous Worſhip*; which allow of any *uncharitable* or *immoral* Practice; or which tend to introduce *Perſecution* or *Tyranny*, either in *Church* or *State*. How then can any Man

anſwer

answer it to God, or to his own Conſcience, who is ſo unhappy as to fall away from the *Proteſtant* Faith? Or for *what Reaſons*, or on *what Pretence*, can he ever be reconciled to the *Communion* and *Corruptions* of the *Church* of *Rome?* Is it *for the ſake* of being a *Member* of a *Church* that boaſts of its *Antiquity* —— that calls itſelf *Catholick* —— that pretends to *Infallibility* —— that claims the ſole *Privilege* of *opening* and *ſhutting* the *Gate* of *eternal Life?*

LET ſuch a one know that where-ever Men are ſeen to be Followers of *Chriſt*, and Worſhippers of God in Spirit and in Truth, without departing from the Precepts of the *Apoſtles*, and from the Practice of the *primitive Church*, there will *Chriſtianity* appear in its *original Form*; there will the cleareſt Marks of *Antiquity* be diſcerned. As for thoſe Articles of *Faith* which are *peculiar* to the *Church* of *Rome*, together with that Load of *ritual Ordinances* which it lays on its *Members*, there being no Footſteps of theſe to be traced in the ſacred Writings, or in the earlieſt Records of Chriſtianity, we ought to reject them as *Innovations* in *the Faith once delivered to the Saints*, which wicked and worldly-minded Men have introduced, through a Luſt after Power, and *for filthy Lucre-ſake.*

As

As for the *Name* of *Catholick*, though the *Members* of the *Church* of *Rome appropriate* this *Name* to themſelves, and though it equally belongs to *every Member* of the *Chriſtian Church*, yet is that *ſmaller Number* of *Chriſtians* to be every-where eſteemed the *trueſt Catholicks*, whoſe Religion ſupplies them with the moſt *extenſive* Principles of Virtue, and whoſe Faith is productive of *univerſal* Charity and Good-Will towards Man.

WITH reſpect to the vain and preſumptuous Pretence to *Infallibility*, let the *Popiſh Clergy* tell us where we are to ſeek for it, and where it is to be found. Will they lodge *it* in the *Biſhop* of *Rome*, and will they affirm that *he* is *infallible*, even when it happens, as it ſometimes has happened, that inſtead of being the *Father of the Faithful*, *he* may juſtly be ranked amongſt *Infidels* —— or whenever *he* is guilty of ſuch *carnal Vices* as convict *him* of the groſſeſt *ſpiritual Errors* —— or when *his Judgment* is ſo weak as to make it requiſite for *him* to reverſe his own Deciſions, and to correct *his* own Miſtakes —— or laſtly when *Age* and *bodily Infirmities* have *bowed down his Underſtanding* ſo *low to the Ground*, as to render *him* incapable of determining what is Good, or Evil; and even of *diſcerning between his Right-hand and his Left?* If denying the Gift of *Infallibility* to a *ſingle Perſon*, they grant it to a *general Council*, it will then be granted to an Aſſembly of Men, who

who are under the *same Mistakes* of Partiality and Prejudice, the same *corrupt Influence* of Ambition and Pride; and whose *Opinions* have ever been full of *Inconsistency* and *Variance*, *Councils* having ever been at *War* against *Councils*, and the *same Council* not being always of the *same Opinion*, but having often been the Author of *opposite* and *self-contradictory* Decrees.

WITH respect to *Pardon* of *Sin*, and *eternal Life*, these, as the Word of God assures us, are the *Gifts of God*, and *not of Man*, and are attainable by every *Christian* who complies with the *Terms* of *Salvation*; who obeys, as well as *believes* the Gospel; who *denies all Ungodliness and worldly Lusts, and lives soberly, righteously, and godly in this present World*. But if the *Gospel-Terms* are not fulfilled; if the Things here mentioned as necessary to Salvation, are *left undone*, whatever else *is done*, whatever else is substituted by Man in the Place of what God requires, it will not profit them; it will only aggravate instead of lessening their Guilt. We shall then deceive ourselves in a Point of the utmost Consequence, if neglecting the *Means of Salvation* which are offered to us by Christ, we have recourse to frivolous *Ceremonies*, and fantastick *Rites*; to *Vows* and *Offerings*; to *Pilgrimages* and *Processions*; to *Indulgences* and *Absolutions*; to *Penances* and *Pardons*; to *Incantations* and *Masses*; or to any of those idle

idle and unavailing *Performances*, which are prescribed as necessary *Duties* by the *Roman Church*. They who annex Salvation to such *Performances* as *these*, or *confine* it to any *particular Form* of *Church Establishment*, are *false Teachers*, are *Lyars against God*, who has required no such things at our Hands; who has declared by his holy *Apostles*, that *he is no Respecter of Persons*, and that *in every Nation, he who feareth God, and worketh Righteousness, is accepted of him*. We therefore, who *worship God in the Manner which Papists call Heresy*, need not be concerned about Man's Judgment, and ought not to be terrified by any Denunciations of human Wrath, by the *Censures*, the *Excommunications*, the *Anathemas*, or the *Interdicts*, which are *thundered* against *Hereticks* by the *Clergy* of *Rome*. For the whole of their *Spiritual Thunder* is no more than *great swelling Words of Vanity*, uttered by the evil Spirit of *Antichrist*, and suggested by the common Adversary of Mankind, *who is continually going about like a roaring Lion, seeking whom he may devour*.

As what I have said is sufficient to *disarm* the *Papists* of those *Instruments* of *Deceit* and those *Weapons* of *Force* to which they chiefly *trust* for *Victory* and *Success* against us, it may possibly seem needless to proceed any farther on this Subject in my present Discourse. But

But yet, as not only the most *absurd Tenets*, but also as the *grossest Idolatry* is taught and practised by the *Church of Rome*, it may not be improper to remind every *Protestant* how odious and offensive all idolatrous Practices are in the Sight of God, and how fatal the Consequences will certainly prove, should we ever be tempted by *the Heathen*, who are *mingled among us, to learn their Works*. For if ever *we do according to their Abominations*: If we prostrate ourselves at their *Altars* and *Shrines*, and before their *Images* and *Idols*: If we pay such Adoration to *Saints* and *Angels*, as is due only to the *Supreme Being*: Or if, after the manner of *Papists*, we worship *those Gods* which *our own Hands have made*; we shall then resemble the *Israelites* in their Punishment, as well as in their Sin, and shall be visited with the severest Judgments of God, who has declared, with respect to *Idolatry*, that *he is a jealous God, visiting the Sins of the Fathers upon the Children unto the third and fourth Generation*, by suffering them either to languish in Captivity; or to groan under Oppression; or to be cut off from being *a People, or a Name among st Men*.

AND in order to alarm your Fears, and to awaken your Vigilance, it cannot at *this time* be unseasonable to put you in mind of the Danger that threatens us from the *late Increase* of *Popery*, and from the *present Endeavours* of Popish Priests to pervert the People from

the *reformed Religion* to the *Idolatry* and *Superſtition* of the *Church* of *Rome*. Should ever *Proteſtants* become ſo inſenſible of their Intereſt, and ſo regardleſs of their Duty, as to *countenance*, or *connive* at ſuch Proceedings: Should Perſons inveſted with Authority *neglect to put the Laws in Execution*, and ſhould ſuffer our Enemies with *Impunity* to *ſow Tares among ſt the Wheat, our Enemies would ſoon be able to pluck up the Wheat alſo*, and to extirpate all Remains of civil Liberty, and religious Truth. For though they who are ſeduced by *Papiſts*, are generally of the ignorant and unthinking Multitude, and on this account may, perhaps, be looked on as *inconſiderable*, and of no *Conſequence*; yet it ought to be remembered, that no Man is ſo *inconſiderable* as not to be *qualified* to do *Miſchief*; and that every one who is *made a Convert* to *Popery*, is *made the Servant* of a *Foreign Maſter* —— is *ſeduced* from that *Allegiance* which is *due* to his *lawful Sovereign* —— is *alienated* from that *Affection* which he *owes* to his *native Country* —— is rendered an *Inſtrument* of *public Miſchief* in the Hands of an artful and inſidious *Prieſthood*; and the more *ignorant* and *unthinking* he may prove to be, the *fitter* he is to be employ'd by ſuch Hands, and is often employed with moſt Succeſs. It ſhould alſo be remembered, that *they* who are the *leaſt* and *loweſt* Members of a *State*, are *they* who enter into our *Families*; who mix with our *Domeſticks*; who are the

Strength

Strength of our *Fleets* and *Armies*; who are the Persons on whom the *Enemies* of a *State* chiefly rely for *Concurrence* and *Assistance* in all *Attempts* to disturb the *public Peace*; and therefore that they are far from being of *no Consequence*, and of *no Weight*.

WHAT I have still to recommend as no less effectual for the Purposes above-mentioned, is to consult the *Experience* of Persons who are gone before us; to search the *Histories* of times which are past; and to recollect *what our Fathers once suffered* under the heavy *Yoke* of *Popish Tyranny*, which *neither we, nor our Fathers, were able to bear*. By doing this we shall soon be convinced, that if ever we are subjected to the *See* of *Rome*, we shall be subject to a most *perfidious* and *cruel* Enemy, who thinks it *meritorious* in the Sight of God, not only to *break Faith* with *Heretick*s, but also to *destroy* those who are marked out by this odious Name; though the Persons thus marked out are generally the most innocent and deserving Persons; are best intitled to Recompense in Heaven; are most deserving of Praise and Protection upon Earth. A *noble Army of Martyrs*: A *goodly Fellowship of Confessors*: A bright *Cloud of Witnesses*. Thousands and ten thousands of *Saints* — of those who have been *persecuted, afflicted, tormented*, by the pretended *pious Tribunals* of the *Roman Church* — of those who have been driven from their *native Country*, and

forced *to ſeek their Bread in deſolate Places* —— of thoſe who have periſhed in the *Flames*, or been cut off by the *Sword* —— will *teſtify* againſt this unchriſtian, this inhuman *Church* in the great *Day of Retribution*, when our *God ſhall come, and ſhall not keep Silence*; when Thou, O Lord, *ſhalt ariſe to judge the Earth*, and *to make Inquiſition for Blood*. But if any amongſt us are yet too much Strangers to *Papiſts*; are yet too little informed of the malignant and miſchievous Spirit which *Popery* breathes, nothing can ſupply them with clearer Information, or with ſtronger Proofs of it, than the *Events* which we are *here* met together to *commemorate*; than the *two* dreadful *Deſigns* of the *Papiſts*, which were blaſted and brought to Confuſion, *as on this Day*, by the timely Interpoſition of *Providence* in our Behalf.

WHAT Havock muſt *Superſtition* make in the Minds of Men! What utter Extirpation muſt it there produce of Humanity and Virtue; of every good and generous Sentiment; of every right and natural Affection, before it can engage them in ſo horrid and helliſh a *Deſign* as the *firſt* of *thoſe* above-mentioned! a Deſign to deſtroy our *King*, our *Princes*, and our *Prelates*, together with the whole *repreſentative Body* of the People, by a ſudden Blaſt, by a ſingle Blow! If we inquire on what *Motives*, or for what *Purpoſe*, the *Conſpirators* engaged in this *Attempt*, we ſhall find, that the

End

End they had in View, was to *gratify their Revenge* on the *Perſon* of the *King*, who yet was *ſuch a King* —— as could not be charged with any *Exceſs* of *Severity* towards *Papiſts*, or with being *over-averſe* to their *Superſtition* —— and thus to *throw the Affairs of the Government into the utmoſt Confuſion*, and to *prepare the Way for a Popiſh Succeſſor to the Throne.*

THE *Scheme* that was now in vain projected by our Enemies, in a great meaſure ſucceeded not many Years afterwards, when a *Popiſh Succeſſor* —— a *Man* after *their* own Hearts, *blinded* by *Superſtition*, and *bent* upon deſtroying our *Conſtitution* —— was advanced to the *Throne*. Never had our *Church* and *Nation* a nearer or more frightful Proſpect of Ruin, than under *his Reign*, which was ſo *continued* an *Inſult* upon a *free People*, and abounded with ſuch enormous Inſtances of *Cruelty* and *Injuſtice*, that it cannot be reviewed without Indignation, as well as Horror; without a preſent Flow of Grief for our paſt Sufferings; without the utmoſt Gratitude to Heaven for ſhortning the Days of ſo *weak* and ſo *wicked* a *Reign*. For though *the Tribulation of thoſe Days* was intenſely great, yet, Thanks be to God! it was not of long Duration —— it endured no longer than to give us a true Senſe, as well as a juſt Abhorrence, of *arbitrary Power*; to revive that Zeal for

Freedom

Freedom which ought constantly to warm the Heart of every *Englishman*; and to convince every one, that *Popery* is naturally subversive of social Happiness, and of all our religious and civil Rights.

BUT how immense a Tribute of Praise! What lasting Monuments of Honour are due to the Memory of that *illustrious Prince*, who was the chosen Instrument of *Deliverance* to us in the Hand of *Providence*! who preferring the publick Welfare to his own private Safety — fearless of Danger — and full of as great and as generous a Spirit as ever yet inspired any human Breast, rescued us from the Bonds of *Servitude* — of the most *ignominious* and *painful Servitude* — of *Servitude* to those who were themselves the *lowest* and most *abject Slaves*! and restored us to the Enjoyment of *Liberty*, without which our Property, and even Life itself, is of little Worth — to *Liberty*, which *Britons* can never too highly prize, or too dearly purchase; and which all Men ought to esteem as the *Parent* of *religious Truth*, and of *social Happiness*; as the *Source* of *Virtue* and *Honour*, and of every thing that tends to *humanize* our *Manners*, and to *ennoble our Minds*! Had it not pleased God to give Success to the *heroick* and most righteous Enterprize of the PRINCE OF ORANGE, and to set him upon the *Throne* of these *Kingdoms*, we should not have met together, as on this Day, with *the Voice of Joy*

and

and Thanksgiving; but with Tokens of Misery, and with Cries of Distress: We should not have been free and happy, as at present, under the Protection of a just and indulgent *Monarch*, who has neither *broke* nor *dispensed* with our Laws; who has never *invaded Property*, or *violated Right*; who claims no *illegal Prerogative*, and assumes no *unlimited Power*; who pursues the true *End* of *Government*, which is the *Good* of his *Subjects*; and employs the *Authority entrusted* to him agreeably to the *Purposes* for which it's *entrusted*, to *protect*, and not to *oppress*, his *People* —— But we then should have been in a far different State —— in such a State as our Enemies would rejoice to see us —— in the State of those who live under the Darkness of *Popery*, under the Terrors of an *Inquisition*, and under absolute *Bondage* both of Body and Mind.

LET it then for ever be remembered how much we are obliged to our *Royal Benefactor*, who delivered us from *Popery* and *arbitrary Power*, two of the severest Judgments which the Wrath of *Heaven* can inflict on Mankind. Let the *Name* of *KING WILLIAM* be always mentioned with Honour; and let all succeeding *Princes* be taught to admire and to copy after his consummate Character; to follow the Light of his matchless Example; and to persist in those Paths of *true Glory*,

which

which he trod with painful and unwearied Steps, and from which he never was ſeen to turn aſide. Let every Perſon who prefers a *legal Government* to *Tyranny*, adhere to the *Principles* of the late *Revolution*, and let the Bleſſings derived to every one from this happy Event, be improved as much as poſſible, and be thus tranſmitted to *all the Generations which are yet to come*. Let every *Proteſtant* be determined to ſupport the *Reformation* to the utmoſt of his Power; to oppoſe the Progreſs of *Popery*; and to reſiſt all Attempts either of Force or Fraud, which tend to introduce *ſpiritual Oppreſſion*, and to deprive us of *that Liberty with which Chriſt has made us free*. Let all our *Fellow-Subjects* preſerve an unſhaken *Loyalty* to the *King*, together with an uncorrupted *Love* for our Country, and an ardent Zeal for our *Conſtitution* in *Church* and *State*. And though they who always *aim* at the publick Good, may not always *agree* about the *Means* of attaining *this End*, yet let no *Diſagreement* of *this Sort* be made a Cauſe of *civil Diſſenſions* amongſt us, or be turned into an Occaſion of *Enmity* and *Strife*. But let us all be united in *Affection* as well as *Intereſt*, and let us join in the moſt hearty and ſincere Endeavours to live peaceably together; to cultivate *mutual Toleration*; to practiſe *impartial Beneficence*; and to promote *univerſal Love*.

LET

LET us close our Sacrifices of Praise and Thanksgiving with fervent Prayers, that it would please God to keep these *Kingdoms* under the continual Protection of his good Providence; to make the *Reign* of our *Sovereign* happy and prosperous both to himself and to his *Subjects*; to give Strength and Success to our *Arms* by *Sea* and *Land*, and to render them victorious over a *proud* and *insolent*, over a *cruel* and *faithless*, and most *unjust Foe*; to pour out a Spirit of brotherly Love and Concord on our whole *People*; and to grant us such a Measure of Grace, that neither our Impenitence, nor our Ingratitude; neither our *Vices*, nor our *Follies*, may provoke God to withdraw his Mercies from us, or may *frustrate* those signal *Deliverances* which at present *fill our Hearts with Gladness, and our Tongues with Joy.*

LASTLY, Let all the People say, *We beseech Thee to hear us, good Lord*, for the sake of thy Son *Christ Jesus*; to whom, with the Father and the Holy Ghost, three Persons and one God, be all Honour and Praise both now and for evermore.

Published by the same Author.

I. THE DUTY of *Preachers* Explained, in a SERMON preached before the *University* of *Oxford*.

II. The sinful Causes, and fatal Effects, of the *Practice* of CALUMNY and DEFAMATION in *Religious Controversy*, described; in a SERMON before the *University*.

III. The Grounds and Rule of *Interpreting* and of *Trying* the INTERPRETATIONS of *extraordinary Events*, &c. In a SERMON before the *University*.

IV. The NATURE of *Truth* Defined, *&c.* In a SERMON preached at St. *Paul's*.

V. The *Character* of being given to CHANGE, applied to *Governors* as well as *Subjects*, &c. In a SERMON preached at *Westminster Abbey*, *Nov.* 5.

VI. SELF-COMMUNION Recommended. In a SERMON preached at St. *Paul's*. Published at the Request of the *Lord-Mayor*.